

XXXVI.

MEMOIRES

OF

LITERATURE.

MONDAY, November 13. 1710.

I.

J OHANNIS FRICKII V. D. M. Britannia rectius de Lutheranis edocta ; seu de Fide Lutheranorum in Romanam minime pronâ , & de orto apud Britanos è Libello Helmstad. Scandalo Epistolaris Diatriba ad Reverendum Tho. Ittigium, &c. Ulmae 1709.

That is , England better informed about the Lutherans : Or , An Epistolary Discourse inscribed to the Reverend M. Thomas Ittigius, shewing that the Lutherans are not inclined to Popery , &c. By M. John Frick , Minister of the Word of God. Ulm, 1709.

M. FRICK answers Ten Questions proposed by the Illustrious Society , establish'd in England for the Propagation of the Christian Faith. Those Questions were occasion'd by a Change of Religion , which made a great Noise in Germany some Years ago , and by an Answer ascribed to some Divines , who are said to have favour'd that Change. The Questions are as follows.

I. Whether the Princess , who turn'd Roman Catholick , made some Resistance to remain in her Religion ?

II. Whether the Prince , her Father , approved that Change ?

III. Whether any Preachers , belonging to the Court , spoke freely against that Change in their Sermons ?

IV. Whether the Princess was obliged to make a publick Abjuration of her Religion , tho' she was promised to be dispensed from it ?

V. Where that Abjuration was made ; and in what Words ?

VI. Whether the Divines of Helmstad have been consulted , either in publick or in private ; and what Answer each of them made ?

VII. What was the Judgment of that University about the Answer † in Question , when it came out ?

VIII. How the other Universities of Germany behaved themselves in Relation to that Affair ? Whether their Divines writ against that Answer ; or whether it appears by their Writings , that all the Lutherans look upon it with Indignation ?

† Viz. The Answer , that was immediately ascribed to M. Fabricius , and then to the Faculty of Theology at Helmstad.

IX. How that Answer came to be publish'd ?
X. In what Writings the Papists boast of a pretended Conformity between them and the Lutherans , either at Mentz , or at Cologne , or elsewhere ?

M. Frick highly commends the Zeal which the English express for the Protestant Religion ; but at the same time he wonders they should be so much alarm'd , as if Lutheranism was in great Danger , by Reason of a single Piece ascribed without any Proof to a single Doctor , or , at most , to a whole University. Nay , he pretends that several English Divines , and even some Court-Bishops , have shown as great an Indulgence for the Church of Rome , as is imputed to the Divines of Helmstad ; and yet the Lutherans never ascribed to the Church of England the Opinions of some Private Men. Nec nostratum quisquam ob paucos manu[m] covras toti Ecclesia Anglicana dicam scriptit.

The Author , in order to justify the Lutheran Church , alledges the Testimony of Dr. Spener , a Man of great Piety and profound Learning. That Venerable Divine being consulted upon this Question ; Whether a Protestant Princess , Courted by a Roman Catholick Prince , cou'd hope to be saved , if she made an Abjuration of her Religion ; affirm'd the Negative , and prov'd it by undeniable Arguments. In the next place , M. Frick mentions some Protestant Princesses of Germany , who by the Direction of their Ghostly Fathers , refus'd to be made Queens , notwithstanding all the Sophisms of the Jesuits.

After these Observations , the Author answers the Questions proposed by the English.

1. As to the first , he says , (only upon a Hear-say,) that the Princess did not yield without great Reluctancy ; and that she was prevailed upon at last by a base and rash Divine , (He is dead since ,) who was so bold as to answer for the Event , and to pretend to give a good Account of it to God at the last Day.

2. As for the Second Question ; what has happen'd since is an Answer to it.

3. Upon the Third , he answers , That many Divines of that Country , and even some of those who frequented the Court , gave their Judgment about that Case with a truly Apostolical Freedom. He mentions Two , (M. Niecamp , and M. Knoph) among others ; who , perceiving that their humble Remonstrances , and respectful Exhortations , produced no Effect , imitated the Zeal of St. Ambrose , tho' in a more respectful manner ; and declar'd to the Prince , That they could not give him the Communion with a good Conscience. An ill Construction was put upon their Christian Boldness : However , they have been applauded for it every where ; and being deprived of their Offices , they have got good Preferments at Hanover and Hildeheim.

4. 5. Upon the Fourth and Fifth Questions , M. Frick can hardly believe that the Duchess was promised to be dispensed from making an Abjuration ; considering that the Church of Rome is very rigid in that respect. But if they made her such a Promise , 'tis certain 'twas not fulfill'd ; for as soon as she came to Bamberg , she publickly abju-

abjured her Religion before the Archbishop of *Mentz*. The Formulary was written in the *German* Language: It was presented to the Princess; and 'tis said in the Relation, that she read it with a loud Voice, and a cheerful Countenance. She swore Obedience to the Pope, as the Vicar of *Jesus Christ*: She promised to adhere inviolably to all the Articles of the Council of *Trent*; to live and die in the Communion of the Church of *Rome*, such as it is now; as being the only True Church, out of which there is no Salvation; and she anathematized the Religion of her Ancestors. This is taken from the Relation publish'd at *Bamberg*, with the Archbishop's Seal put to it.

6. Upon the Sixth Question, M. Frick answers, That the Divines of *Helmstadt* were not consulted in a Body, but every one of them in private; and that they gave their Answers in the same manner. He has not seen their Answers; and therefore, like a prudent Man, he suspends his Judgment; and, like a good and Charitable Christian, he will not be guilty of any rash Suspicion. But he maintains, that it is the constant Doctrine of the Divines of *Helmstadt*, that notwithstanding the many Errors and Abuses of the Church of *Rome*, and the Pope's Tyranny, the Foundations of Faith and Salvation are not wholly overthrown. However, they believe that none can be saved in that Church, but those among the People, who keep to the Articles of the Apostles Creed, and when they die, rely only upon the Merits of *Jesus Christ*, according to the Ancient Ritual of *Mentz*, *Cologne*, and *Trier*; which is very different from the Modern Ritual of the Church of *Rome*, and has always been opposed to the Papists by the *Calixtins*, like the Head of *Medusa*, as M. Frick expresses it. In the next place, the Author alledges several Passages of the Divines of *Helmstadt*, particularly of *George* and *Ulric Calixtus*; whereby it appears, that they never thought of any Accommodation with the *Roman Catholicks*, that follow the Doctrine of the Council of *Trent*.

7. In Answer to the Seventh Question, M. Frick alledges the Protestation of the Divines of *Helmstadt*, against the famous *Answer*. But, because the late M. *Irigius*, to whom he writ this Epistolary Discourse, wish'd those Divines had not confin'd their Apology within the Bounds of a mere Protestation; he is so equitable as to think they had some particular Reasons to go no farther. 'Tis an easy thing for those, who see Things only at a distance, to be positive in their Assertions; but if those Zealous and peremptory Men found themselves in some Critical Juncture, they wou'd perhaps find it necessary for the publick Good, to moderate their Zeal with Prudence and Caution.

8. 9. 10. But if the Divines of *Helmstadt* had some private Reasons to make only a Protestation, those *Lutherans*, who were not under the same Circumstances, cannot be charged with a shameful Silence upon that Occasion. This is M. Frick's Answer to the last Questions. He names Six Divines of other Universities, or Parts of *Germany*, who writ zealously upon that Subject. And, to make every body sensible that the *Lutherans* are far from desiring a Reconciliation with the Church of *Rome*, he alledges several Passages of *Melanchthon*; whose Testimony is the more considerable, because he no less distinguish'd himself by his Mildness and Moderation, than by his Piety and Learning. The following Words are to be found in his Last Will, made in the Year 1540. *Erunt fortassis nova dogmatum conciliaciones Sophisticæ post hanc statem, ubi restituentur veteres errores nonnihil fuscati, & haec conciliaciones corrumpent doctrinæ puritatem, quæ nunc traditur. De his quoque præmoneo meos, ne Sophisticæ conciliaciones approbent: Sed hic eruditæ hortandi sunt ut adiligent, ne specie pacis & tranquillitatis recipiant dogmatum confusionem, qualis in Sirmiensi Synodo facta fuit.* That is, "Perhaps some Sophists will hereafter propose a new Accommodation, to restore old Errors somewhat disguised, and corrupt the Doctrine, that is taught among us. But I forewarn my Brethren not to approve such a Reconciliation: And the Learned are desired to have a care, that, under Pretence of Peace, they don't bring into the Church a Confusion of Doctrines, like that of the Council of *Sirmium*.

XX II. *AN + ACCOUNT of the Fourth Volume of M. SIMON's BIBLIOTHEQUE CRITIQUE.*

I. THE Fourth Volume of the *Bibliothèque Critique* consists of LII. Letters. It appears by the First, written to the Count *Mazio Dandini* the 20th of June, 1672, that Cardinal *Jerome Dandini*, who assisted at the Council of *Trent*, left behind him some Memoirs concerning that Council, which are still extant at *Cesena*, a Town in the Ecclesiastical State. Our Author makes several Reflexions upon the Style of some *Italian* Writers. The Defence of Men of Letters, says he, composed by Father *Bartoli* a Jesuit, is not written in a natural Style, and does not deserve the Encomiums, which the *Italians* bestow upon it. As for *Boccacio*, the Learned Men of Italy, especially Preachers, did wisely to present a Petition to the Pope, that they might be allowed to read that excellent Writer. *Palavicini*, in his History of the Council of *Trent*, took several Expressions from him. That Cardinal writes more like an Orator than a judicious Historian, and might have express'd himself in fewer Words, and with greater Force and Clearness. The Dictionary *della Crusca* is an excellent Work, and those, who undertook to write in its Vindication, made a judicious choice of their best Authors. There is no *Italian* Writer, that can be compared to *Augustin Mascardi* for the Beauty of the Style. If it be true, continues the Author, that he was a Jesuit, and that he left his Order, because he could not have the Liberty of writing in his own Language; his Superiors were very much to blame for not keeping a Man, who had such a noble Talent, and would have been of great use to them on several Occasions. Whereupon M. Simon observes that the Gentlemen of *Port-Royal*, with an indifferent Learning, got a general Applause by their Writings against the Jesuits, because they writ in *French*, and in a good Style. The Learned *Petavius*, being obliged to write against them in a Language, which he had not cultivated, did it without any Success; and his great Skill in *Hebrew*, *Greek*, and *Latin*, proved of little use to him. The Jesuits perceived then too late, that they wanted Men qualify'd to make a vigorous Resistance against the *Port-Royalists*.

Our Author adds, that *Calvinism* made a great Progress in *France* all of a sudden, by Reason of several Books written in good *French* for that time; and because the *Roman Catholicks* had no Writers so well skill'd in that Language. Few People, says he, are able to judge of Matters of Religion; whereas the very Women pretend to judge of the Style, when Books are written in their Language. *Boccalini* was of Opinion, that the Knowledge of *Greek* and *Latin* had more contributed to the Heresies of these latter Times, than any thing else. M. Simon owns that the Knowledge of those Two Languages, and of the *Hebrew*, have occasion'd some Innovations in Religion; but he believes so many People would not have forsaken the common Doctrine, had it not been for so many Books publish'd in their own Tongue.

The Author proceeds to give his Judgment about *James Mazzoni*. The more I read the Works of that Learned Man, says he, the more I admire his vast Erudition and his great Judgment. His Conclusions are his Master-piece: *Gerard Vossius* made a good use of that excellent Work. *Mazzoni* writ against the first Volume of *Baronius's Annals*, as soon as it came out, and his Manuscript, which was never publish'd, is in the Library of the Great Duke of *Tuscany*. M. Simon was informed of this Particular by the Count, to whom he writ this Letter.

II. III. The Second and Third Letters, written to M. *Justel*, contain an Account of the Second Volume of a Collection of Books, composed by some modern *Greeks* against the Church of *Rome*, and printed in *England*.

[†] An Account of the Third Volume of that Bibliothèque may be seen in the last Sheet of these Memoirs.

IV. In the Fourth Letter, the Author mentions a Book, entitl'd, *A Synod held at Bethlehem*, and printed at *Paris* in 1676. That Synod met on Account of the Controversy, that was then on Foot between M. Claude and the Gentlemen of *Port Royal*. It was publish'd by the *Benedictins* with a *Latin* Translation. M. Simon says that Version is full of gross Mistakes, and gives an Instance of it. The Author of the Synod quotes *Gabriel Severus*, Archbishop of *Philadelphia*, whom he calls *Mitropoliti την επιτον επισκόπων*. The Translator renders those Words, *Archiepiscopum Fratrum nostrorum Cretensem*, whereas he shou'd have rendred them, *Fratrum nostrorum, qui sunt Venetii*. Tho' *Gabriel* was Archbishop of *Philadelphia*, and not of *Crete*, he made his usual abode at *Venice*. Besides, instead of *επιτον*, it shou'd be *Evetinon*; for so the Printers at *Venice* call that City, when they print any Book written by the Modern Greeks. The *Benedictins*, being ashamed of such a faulty Edition, suppress'd it, and publish'd another in 1678. entitl'd, *Synodus Hierosolymitana*, because that Synod was actually held at *Jerusalem* in 1672. under *Dositheus* Patriarch of that City.

V. When *Nicolas Heinsius* heard that the *Benedictins* design'd to publish a new Edition of St. *Augustin*, he writ the following Words to M. *Bigot* in the Year 1671. *De nova Operum S. Augustini Editione institutum laudo; velim tamen addi discrepantias veteris Scripturae collectas ex membranis; nam Monachi ex inscitia, aut præpostera ambitione nimium sibi quandoque tribuant in recensendis Patribus.* Whereupon our Author, who takes every Opportunity to reflect upon the Monks, particularly upon the *Benedictins*, makes the following Observation. 'Tis no new thing for the Criticks to have an ill Opinion of Men confin'd to a Cloyster. *John Baptist Pius* call'd them long ago *Fraterculos bardocucullatos expertes bonarum Literarum*. However he owns that some distinguish themselves from the ignorant Crew.

VI. It appears by this Letter; that *Guido Fabricius Bodianus* committed a great many Mistakes in translating a Book of *Severus*, written in *Syriack*, concerning the Ceremonies of *Baptism*, and the *Sacred Synaxis*. That Book was printed by *Plantin*, in 1572.

VII. *Sebastian Munsterus* was well skill'd in the Hebrew Text of the Bible, but was not so well versed in Rabbinical Books. M. *Simon* mentions several Mistakes committed by that Author, in his Translation of a compendious Logick, written by a Rabin.

VIII. The Author pretends to shew, that the *Benedictins*, in publishing new Editions of the Fathers, are more aisd by their own Interest, than by a desire of promoting the Publick Good. In the next place he shews that the Commentary of *Hesychius* upon *Leviticus*, and the *Speculum* of St. *Augustin* have been very much corrupted. Lastly, he observes that the Doctors of the *Sorbonne* condemn'd some Opinions in the XVIth Century, which are now generally approved. They censured *Erasmus* for saying in a Letter prefixed to his Paraphrase upon the first Epistle to the *Corinthians*, that some Learned Men believed, that the Books, commonly ascribed to *Dionysius the Areopagite*, were written by a later Author. Their Censure is express'd in these Words. *Non verè eridit, sed temerariis & novitatum studioſis videtur non esse Dionysius Areopagites, qui libros Ecclesiasticae Hierarchiae conscriperit, quandoquidem ab ipso Dionysio Areopagita fuisse conscriptos constat.* 'Tis now the general Opinion that those Books are Spurious. *Faber Stapulensis* was very ill used by the same Doctors, because he asserted that Three different Women, mention'd in the Gospel, were wrongly confounded with *Magdalen*. They condemn'd his Assertion, and forbade to maintain it in the Pulpit, in publick Disputations, and in writing, and yet *Faber Stapulensis* was in the right. *Sententiae numerantur, non ponderantur.*

IX. This Letter has been printed in the XXXIVth Sheet of these *Memoirs*, to which I refer the Reader.

X. The Author informs us, why the last Edition of *Maldonat's Disputations upon the Sacraments*, publish'd at *Paris* in 1677. is so little enquired after; whereas the first had a very great Sale. The Reason of it is, that some small Tracts of that Author concerning Free Will, Grace, and Predestination, contrary to the Doctrine of St. *Augustin*, have been inserted in the new Edition. *Maldonat* was accused of several Heresies by the *Paris-Divines*; but the Parliament acquitted him. Our Author observes that the Sentence, pronounced by the Parliament, is to

be found in the first Editions of *Maldonat's Commentaries* upon the Gospels; but the Jesuits left it out long ago. I don't question, says he, that they had some Reasons for it: That wise and prudent Society does nothing but *ad majorem Dei & Beatae Virginis gloriam*.

XI. This Chapter contains several Reflexions upon a Book of Dr. *Raynolds*, entitled *Censura librorum Apocryphorum Veteris Testamenti contra Pontificios, &c.* That Doctor, says M. *Simon*, who assisted at the Conference of *Hampton-Court*, was for suppressing some Ceremonies of the Church of *England*, chiefly because they were practis'd in the Church of *Rome*. Whereupon King *James I.* told him, by way of Raillery, that he should wear no Doublet, because the *Roman Catholicks* wore it. Our Author owns that Dr. *Raynolds* was a Learned Man, who consulted the Originals; and he gives a great Character of his Performance.

XII. The Opinion of those who maintain that the Earth moves, was condemn'd by a Decree of *Rome*. Whereupon the Author observes, that M. *Hardy*, a good Christian, and a good Mathematician, told him several times, that Cardinal *Bellarmin* obtain'd that Decree, because he was informed that some *German* Jesuits were fond of *Copernicus's* Doctrine, and design'd to teach it. *Didacus Stanica*, a Spanish Divine, who writ a Learned Commentary upon *Job*, printed at *Toledo* in 1584. maintains the Opinion of *Copernicus*, when he explains these Words of the IXth Chapter, *Qui commovet Terram de loco suo, &c.* Which shaketh the Earth out of her Place, &c. That Interpreter concludes with this Observation: *Denique nullus dabitur Scripturae sacro-sancta locus, qui tam aperte dicat Terram non moveri, quam hic moveri dicit.* M. *Simon* informs us that the first Fathers of the *Oratory* had in a manner design'd to introduce *Plato's* Philosophy among them. He wishes *Aristotle's* Philosophy was entirely banish'd from the Schools. But, says he, what wou'd have become of St. *Thomas*, if *Aristotle* and his Commentators had been wholly laid aside?

XIII. We are told, that the Epistle Dedicatory, inscribed to the Bishop of *Condons*, and prefixed to the Second Edition of the *Ceremonies and Customs of the Jews*, publish'd by M. *Simon* in 1681. was not written by him, but by M. *Fremont d' Ablancourt*. The Second Particular mention'd in this Letter, is, That the Lines, printed between Two Crotchetts in that Edition, were added by the Approbator.

XIV. The Author discourses of a Manuscript of the Four Gospels, written in the Language of the *Copti*. That Manuscript is in the King's Library: There is in it a Figure, representing *Jesus Christ* giving the Communion to his Apostles. They receive it standing, and bending their Heads; after the manner of those who worship. At this very Day, says M. *Simon*, the Bending of the Head is a Sign of Adoration in the *East*. He adds, that 'tis not above a Hundred Years, since the Canons of *Lyon* kneel down at the Elevation of the Host.

XV. *Faber Stapulensis (le Fevre d' Etaples)* made a French Translation of the New Testament, without putting his Name to it. His Version of the Four Gospels is in the King's Library. The Second Part, containing St. *Paul's* Epistles, &c. came out in the Year 1523. and is still more scarce than the first. That first Edition was printed by *Simon de Colines*, in a very fair half-Gothick Letter. The French Version of *Faber Stapulensis* has been reprinted more than once, and insert'd in the French Bible publish'd at *Antwerp* in 1530. *James de Rely*, Doctor of the House of *Navarre*, Dean of St. *Martin of Tours*, and Bishop of *Angers*, publish'd a French Translation of the Bible, under the Reign of *Charles VIII*. There was another before, made from the *Latin* of *Comestor*, and publish'd by *Guilars des Moulines*. *Faber Stapulensis* rightly observes, in his Preface to the Second Volume of his Translation, That the French Bibles, printed before his Version, were full of Faults, and Additions; and that many Things had been left out. That Learned Man was encouraged by several Lords and Ladies of the Court, to put out a new Translation of the Bible; and notwithstanding his great Credit, he was censured for it by the *Paris-Divines*.

XVI. This Letter concerns the *Bibliotheca* of *Apollodorus*, publish'd by *Tanaguzzus Faber*. I need not mention M. *Simon's* Reflexions upon it. He tells us, that *Mazizie* did not leave behind him a Commentary upon *Apollodorus*.

Iodorus, as it has been reported. The Commentaries of that Learned Man upon *Ovid's Epistles*, translated by him into French, are full of Excellent Remarks upon the Ancient Mithology. They were printed in 8vo. at Bourg in *Bresse*, in 1632. and are grown very scarce, even at Paris. There are few Latin Books that contain so many good Things, relating to Philology and Critical Learning.

XVII. *Sebastien Pocherius* publish'd a Latin Dissertation; wherein he pretends to shew, that the New Testament is written in a true Greek Style; and that therefore what has been said by several Learned Men, concerning the Hellenistical Language, is a modern Fiction. That Author does hardly alledge any Reason to prove his Opinion, besides several Examples taken from the Ancient Greek Poets. *M. Simon* says, he takes a wrong Method; because the Style of the Greek Poets does frequently differ from the common Use of the Greek Tongue. At the End of this Letter, the Author takes notice of the *History of the Rites and Customs of the Jews*, written by *Leo de Modena*, a Rabbini of *Venice*. There have been Two Italian Editions of that Book. *Gafarel* is the first, who publish'd it at *Paris* in 1637. But the Author, finding that Edition unacurate, reprinted it at *Venice* in 1638. with this Title: *Historia de' Riti Hebraici, Vita, & Offervanze degli Hebrei di questi tempi, di Leon Modena Rabi Hebreo da Venetia*. He left out in the Second Edition some Passages, that were in the first. The Publick knows, that *M. Simon* has put out a French Translation of that Book, and added a Supplement to it.

XVIII. The Latin Style of *Lipsius*, and the History of *Tacitus*, make the Subject of this Letter. *Henry Stephens*, who look'd upon the Style of *Lipsius* as a Contagious Distemper, that spread every where, publish'd a Book against it with a very odd Title. *De Lipsii Latinitate (ut ipsimet Antiquarii antiquariorum Lipsii stylum indigitant) Palæstra prima Henrici Stephani Parisiensis, nec Lipsiomimi, nec Lipsiomomi, nec Lipsiocolacis, multoque minus Lipsiomastigis*. He had this Book printed in 1595. when he was at the Fair of *Francfort*. That Learned Printer brings in Two Combatants; viz. *Philokænus*, and *Misokænus*. *Stephens* keeps, as it were, a Medium between both. The Design of his Discourse, is to condemn *Lipsius* for taking too great a Liberty in his Latin Style. That Learned Man had many Followers, whom *Henry Stephens* calls *Antiquarios, Antiquariorum Sectam*. He compares that Sect of *Antiquaries* to the League, which did so much Mischief to France. He says, that as the League forsook their Lawful Prince, and brought a Multitude of Foreigners into the very Heart of the Kingdom; in like manner, that Sect of *Antiquaries*, which grew very powerful, and increased daily, had declared against the true Queen of the Latin Tongue, and used their utmost Endeavours to dethrone her *Scioppius*, in a Book entitled *De Stylo, sive, de Styli historici virtutibus & vitiis Judicium*, says, There was no Ancient or Modern Writer, that ever took so great a Li-

berty in his Words; insomuch that one might make a whole Book of his Innovations in the Latin Tongue: Which he proves by many Examples. The same Critick charges him with an Affectation of using too many *Archaisms*, or Old Words; and gives several Instances of it.

Lipsius is an admirable Author, abating his Style. His Notes upon *Tacitus* procured him a great Reputation. *Boccalini*, in his *Ragguagli di Parnasso*, feigns in a very agreeable manner, that *Lipsius* was impeached before the Tribunal of *Apollo*, as an Idolater, who knew no other God but that impious Historian. *Lipsius* appear'd in Chains before *Apollo*, who in the Presence of a Crowd of *Literati*, pronounced this Sentence against him. " *Tacitus*, said he, is odious to all good Men, and contemn'd by the Professors of the Latin Tongue for the Novelty of his Style, the Obscurity of his Discourse, and his Concise Diction. He is full of cruel and impious Maxims in Politicks, and so malicious as to represent the most horrid Actions as so many Acts of Piety, and the most Holy as proceeding from the worst Principles. Thou art the only one among my *Literati*, said *Apollo* speaking to *Lipsius*, who pretendest in my Presence to worship, as a God, a Man who plainly shews by his Writings, that he never knew a Deity". That Prince and Sovereign Master of the Sciences went on, and made a horrid Description of *Tacitus*'s History. He shew'd how many Evils that impious Book had occasion'd in the World. But *Lipsius*, with all the Respect due to the Majesty of *Apollo*, boldly maintain'd what he had advanced, viz. That *Tacitus* is the Master of all Judicious Historians, the Father of Human Prudence, the Oracle of the true Reason of State, the Master of the Politicians, the Chief of those Writers, whose glorious Performances contain more Thoughts than Words. *Lipsius* further enlarged upon the great and rare Qualities of *Tacitus*, whose Works should be continually in the hands of those Princes, who desire to learn the Art of Commanding. As for the Religion of that Author, whom *Apollo* call'd an Impious and Atheistical Man; *Lipsius* undertook to prove, that of all the Heathen Writers none but *Tacitus* attain'd to such a Degree of Perfection, as to know how necessary it is in point of Religion to believe by mere Faith those Things, that can neither be seen, nor proved by Reason. *Quanto nelle cose della Religione vaglia la fede di quelle cose, che non si veggono, o non si possono provare con la ragione*. Whereupon he alledged this admirable Passage of *Tacitus*: *Sanctiusque ac reverentius visum, de multis Deorum credere, quam scire*. A most Holy Saying, added *Lipsius*, which deserves to be seriously consider'd by those Divines, who have undone themselves in their Writings by their too great Subtilty. *Apollo*, being moved with these Words, ordered the Prisoner to be set at Liberty, and embraced him in a very friendly manner.

This Account will be continued hereafter.

GRONINGEN.

M. *Pagenstecher* has publish'd a second Edition of a Book, consisting of short Aphorisms upon the Institutes of *Justinian*.

A. A. Pagenstecheri Manualium ad Institutiones Juris sive ad hanc editio Aphorismos Repetita Praeletio. Subiiciuntur ejusdem Dissertationes de Jure Natura, & Juris Autoritate: Item, Fridericus Primus, & Regularum Juris Canonici Paraphrasis. Groningae 1710. in 120,

The other Pieces, added to the Aphorisms, were also publish'd before. There is nothing new in this Edition but the Preface, wherein the Author informs us, that his Friends advised him to insert in this Volume the Oration he made last Year, concerning the Nature and Privileges of old Men. But he did not think fit to do it: However, he designs to publish that Piece in another Book, which he has entitl'd, *Pericula sua Academica*. In the mean time he has inserted in his Preface a Fragment of that Oration, because he was informed that several Persons wonder'd he should say, that a Man of Seventy Years of Age may be put to the Torture. In answer to the Law, which seems to be against him, he says it does not concern old Men in general, but only those, that groan under the weight of their Years, *aestate defecti*. The Author makes

a great Difference between those Two Things. There are, says he, many stout old Men, that may very well endure the Rack. We have seen, continues he, a Man of Fourscore and Seven Years, who got a Child by his Maid. *Maffinissa* gave a Proof of his Manhood at 86 Years of Age. *Paul Zaccias*, speaking of *Platerus*, says that his Father, being 72 Years old, married a second Wife, by whom he had Six Sons, and one Daughter at 82 Years of Age; and that his Grand-Father got his Wife with Child, when he was above a Hundred Years. Can it be said of such old Men, that they groan under the weight of old Age? *Thomas Parr* married at 120 Years of Age, and lived many Years with his Wife, who gave a very good Account of his Conjugal Performances. *Pietro della Valle* mentions one *Gaspar Dragonetti*, who at 115 Years of Age had all his Teeth, and used no Spectacles. From all these Examples the Author infers, that there is a great Difference between old Men in general, and those that are *aestate defecti*, as the Law expresses it. The Man, who occasion'd this Dispute, was 70 Years old, but very Stout. He cou'd get on Horse-back without any help, and travel on Foot without being weary. In a word, he appear'd very strong and vigorous; and therefore *M. Pagenstecher* declared he might be put to the Torture.